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Young India on the "Volcano"

The well known writer in the "Young India," who often calls himself M. D. has poured down encomiums upon a man whose head has already turned on account of the "fame thrust upon him" by peculiar circumstances. Mr. M. D. writing under the caption "From Tamil Nad," has let himself loose in unreservedly praising the Sirdar of Bardoli fame. It is nothing but an irony of circumstances that has led a person "who for the first time visits the province without Gandhiji," wield his mighty pen in writing upon the tour of another "first visitor to the province". We would not have referred to Mr. M. D's hymns of praise, had it not been for the pleasure, that he seems to take in attacking the Non-brahmin movement in general, and the Self-respect movement in particular.

Mr. M. D. exults in pointing out that the Sirdar "saw and conquered" the people. "He (Patel) went to Pudupalayam and spent a day there before the Conference." Indeed, Pudupalayam, is the lever of the Sirdar's movement in the South, and the centre of his recent activity. It is the place where the Sirdar had his first lessons on the affairs in South India. A *day* in Pudupalayam is enough. Is it not? The next day emerged the great Sirdar, like a heaven-kissing mountain, with a profound knowledge of the affairs in the South. There dawned upon him the effulgent light. Pudupalayam was the *bhodi-tree* of the Bardoli hero. His programme was published in the press; The body-guards girded themselves. Flags and festoons began to fly in the air. Day and night played the drums and bands. The march began. And the Chota Gandhi took the lead The hero got upon the platforms amidst the blessings of the face-born. There flowed from his mouth,—What? Torrents of vigorous words upon the "evils of communalism." He said his "patriotic" head was reeling under the pains of the communal atmosphere. His "nationalistic" bent of mind would not tolerate the Self-respect movement. Swaraj is in sight, but the "communalists" are a hindrance. Swaraj-ki-Jai! The body-guards echo the cry, with a glow of smile. But unhappily, the wind does not blow the same way. If some of his audiences, as at Kumbakonam, Trichinopoly, Virudunagar and Tiruppur show signs of dissatisfaction or disapproval, then the Sirdar would immediately say, "What? Have you settled the Land Revenue Problem? Create Bardolis and you will have Swaraj." The tutors behind him would cry, "Bardoli-ki-Jai!" The bands are at once set playing, and the procession starts with the hero in the centre, and the "spotless Brahmin" serenly seated by his side. And there is the inevitable M. D. to write in the *Young India* of what Mr. Patel, "saw and conquered."

Let us turn our attention to the next remark of Mr. M. D. He says, "He (Mr. Patel) did not go there (Pudupalayam) to understand the Brahman Non-brahman problem from an interested quarter, as some Non-brahman papers foolishly said, (Mark the words!) but he went to see the people among whom he has found 'work cut out' for himself." In the first place, let the writer be patient enough to be told that almost all the Non-brahmin papers in the presidency are published in the respective vernaculars of the province, of which neither the venerable writer nor his Bardoli Hero has got any idea. Then how is it, we wish to know, that the Sirdar and his worshipper pretend to know or "understand," as they put it, the Brahmin Non-Brahmin problem? Whether the Non-Brahmin papers said "foolishly" or not, it ever remains a truth that the Sirdar has erred, most egregiously erred in having blurted out some nonsense about a movement

which he has had the least opportunity to understand. That is a mistake which M. D. si more unpardonably guilty of.

The "volcano covered with ice", as M.D. likes to call the Victor at Bardoli, has vomitted worse things when he has committed himself to the dangerous task of vilifying the Self-respect movement. The volcano has emitted not merely "burning lava" but also deadly poison which was administered by the vipers around him." You hear of Self-respect movements," pours the volcano, "well then I tell you, a propaganda of hatred is no movement of self-respect. Any movement, that makes you out to be a backward community and therefore must be helped by favours, is no movement of self-respect but a movement of self-degradation." Evidently the volcano seems to be of a philosophical mettle. The highsounding philosophy it emits is superb as regards the magnanimity behind it. But the economist who talks, in season and out of season, of the Land Revenue problem, which seems to be a master piece in his political feats ought to know that it is the unanimous decision of all economists that infant industries ought to be protected from foreign competition. He should exercise his power of thinking and see that a similar protection to the depressed communities is also urgently needed. Just as protection is necessary until the industries of a country are competent to compete with foreign imports, so also protection in the shape of communal representation is absolutely necessary until the depressed communities feel the competence to compete with the *foreign imports* who are enjoying the sweets of office. This elementary principle of economics is too hard to enter the Brahmin tutored brain of Mr. Patel, who proudly assumes the role of an extra-ordinary expert in the question of Land Revenue Settlement. That is why he unwittingly rushes with the remark, that the Self-respect movement is a job-hunting one.

If the Indian National Congress fights for National Self-respect, the Self-respect movement only fights for individual Self-respect. Which is more urgent may be a matter of difference in opinion, but it does not justify a person like Mr. Patel to utter whatever he likes of a movement which is solely and wholeheartedly devoted to the problem of social reform. Mr. M. D. or his hero talking of the Self-respect movement is just like the Sankarachari talking of the British Museum. A movement which aims at the destruction of caste in particular is bound to be "a movement of hatred" to the monopolist section. And so it is no wonder the Sirdar has repeated the same sentiment which is highly glorified by the little Boswell.

A movement which has successfully destroyed priesthood, in all its varieties, a movement which by inducing hundreds of inter-caste marriages, has dealt the final blow to the shameful system of caste, a movement which has lifted up the depressed communities, both socially and politically, a movement which has successfully stopped the increase of young widows, a movement which has brought both the sexes of humanity on the same level, a movement which is in short, striving to root out the agelong evils hurled upon society in the names of god and religion —this movement is ungratefully termed by that immature thinker, as one of "self-degradation". We are painful to record that such irresponsible statements from individuals of the type of the Sirdar, are apt to be used by the monopolists to work ruin upon the dumbmillions of the country. Even as Mr. Gandhi's imaginary Varnashrama gave a standing ground for the monopolists to cruelly prey upon the masses, the recent effusions of Mr. Patel and the consequent enlogy of his Boswell are bound to work greater mischief to the cause of reform, than what they are themselves individually capable of. We are sorry to inform them, that if the Sirdar and his admirer fail to repair the mischief set afoot, they alone will be held responsible for inflicting a serious injury to the cause of Social Reconstruction in India in particular, and the progress of humanity in general.

INEFFICACY OF PRAYER.

The thankful and prayerful Christans of Great Britain must be out of touch with the source of the blessings for which they petition or would express their gratitude. They lately set a day for uniting in thanks to God for the recovery of the king brought it to prospect by the skill of his doctors, but before the day came around the king suffered an alarming relapse. Gaining no wisdom from the experiment, and the weather being dry, they set a date to pray for rain. That was anticipated by a cloudburst, the papers say.

The Rationalist will view with equanimity the demonstrations of the inefficacy of prayer, however benevolent its purpose. Superstition clothed with power over health and the elements would make an end of medical science and what we call the reign of natural law.—*The Truthseeker.*

GOD AND THE DOCTORS.

Mr. Spencer Hurst, M.A., in a religious weekly, says :—

> The question is how are we to explain the lack of curative power among even the devoutest Christians? They can comfort the sick but cannot cure them. There is only one answer. We have not the faith. We do not trust God [illegible] enough.

Apparently, the only people God now inspires with curative power are intelligent modern doctors. And they don't trouble much about trusting God, nor having faith, nor praying. And the curative ability God bestows upon doctors appears to be served out quite impartially. An Atheistic physician gets no more or less than a pious fellow practitioner.

—*The Freethinker.*

The Disgraceful Deputation.

(G. Sumati Bai, B.A., L.T.,)

It may interest the public to have the search-light thrown on the orthodox Deputation to the Viceroy concerning the Child Marriage Bill. The deputation has in its protest against Sarda's Bill loudly justified Child Marriage. But how far their assertions can stand the lime light of reason is indeed very doubtful. They state that the "marriageable age commences at eight and continues upto ten". What is the authority for such a claim? There are not less than thirty-six Smritis each with its own interpretation and oft at variance with one another. No two editions of the same Smriti even agree on all points and often the contradictory passages found in the same Smriti are palpable indications of either incongruities or interpolations and so their doubtful value. Which Smriti then shall have the force of law in society?

It is further stated by the Deputation that "the law of consummation permits sexual intercourse sixteen days after a girl attains puberty and it is added that if this intercourse is postponed intentionally, without its being performed after the first puberty, the party responsible for the postponement becomes tainted with the sin of bhroona-hatya and there is no prayaschitta for such a sin." Gargeya and several other Rishis are of the opinion that "normally the indications of womanhood and youth show themselves in women in the sixteenth year". In the Kala-Nirnaya-Pradipika it is clearly stated that the occurrence of menstruation in girls below sixteen is abnormal and that it is traceable to one of the three causes—artificial pressure, use of drugs and medicines and indulgence in lascivious thoughts". Sushruta a great authority on Ayurveda has said "when a youth less than twenty-five years old has sexual intercourse with a girl less than sixteen years old, there will probably be no conception; if there be a conception, there will probably be an abortion; if there be no abortion, the child born will most probably die early; if it die not, weak will it be in all its organs. Do not allow sexual intercourse then when the husband and wife are still tender in years". In the face of such opinions which are shastraic too, is it advisable to talk of cohabitation for very young girls? And that within sixteen days after puberty? To the repositories of Sastras threatened abortions due to immature age of the married girl do not come under Bhruna-hatya (the killing of the foetus) whereas the wisely wanted prevention perhaps of a very probable conception is construed as murder of the foetus!! Does it besides stand to reason to talk of a foetus at all in the case of a virgin?

"Hindu Law relating to marriage was based on the Dharma Sastras which in turn conform to the Vedas and hence binding on all Hindus who follow the Sastraic laws and no authority spiritual or temporal can alter them is yet another statement of the Deputation. It then means that the Vedas are the authority on the matter. If so, what is the marriageable age according to the Vedas? There is ample evidence to indicate that in the Vedic days women also were *like men*, expected to observe the period of Brahmacharya before marriage and to acquire knowledge thereby. The vedic mantras of marriage themselves are clear proofs of the high cultural attainments and the mature age of women at the time of marriage. Surely they could not be girls of eight and ten that attained so much. In pradhana-homa, pravesa-homa and sesha-homa the husband and wife both stated their sam-kalpa and chanted the Riks. Is it not meaningless then to perform pre-pubescent marriages chanting those same vedic mantras which contemplate post-pubescent marriage? And is not pre pubescent marriage inconsistent with the teachings of the Vedas the bed-rock of Hindu Dharma and religion as the orthodox themselves call it?

"Premature decay and death ascribed to the child-marriage system ought really to be ascribed to the ruin of village life" is also another assertion of the deputation. One fails to understand what is meant thereby when the bulk of the nation are still in the villages many of them untouched by the influences of town-life. As a medical practitioner I have the opportunity of knowing and moving with the villagers of many a district belonging to British India as well as the Indian States. This Premayatana Asram is in the very midst of such villages and to serve and study them is its first concern. My observation is that the ravages of child marriage are most rampant in the villages where the people are more ignorant than the townfolk. Cradle marriages are very frequent in villages and child widows there are far more than in towns. Unhealthy children and ailing child-mothers are a matter of fact in villages as even efficient medical advice or the aid of trained midwifery cannot be had there. The havoc of child-marriage in towns has been constantly coming to light whereas in villages it never does so; for who should throw the search-light on those unfortunate dens of so-called Dharma? Ignorance buries deep its own ravages and the victims thereof! The glory of the villages one might sing from town and city platforms but would that tall talk had peeped but once into these forlorn holes!

The Deputation seems to be of the opinion that the abolition of child marriage would lead to "The repetition of evils amongst modern youth so graphically described by Judge Lindsay". A querry may be rightly asked if such evils are not already existing in our society and that amongst the orthodox too. Veneral diseases, self-abuse, sex-perversions and what not are not wanting in our

midst and child marriage has not stemmed their tide. Only we have not here a Judge Lindsay to blow the ashes off the mouldering embers! Besides, may I ask if Judge Lindsay suggests child marriage as a remedy for the evils he has brought to light? Rational education and better training, plain talk and destruction of prudery and make-believe in the young—this is what he advocates and aye that is what we need most too. Does it not then behove society to give its boys and girls sufficient time for the sound education so imperative for happy matrimony. instead of harnessing them in so-called marriage long before they even get an inkling of what the institution stands for?

"No genuine attempt has been made by the Committee to ascertain the opinion of Indian ladies, 96% of whom would shudder at the thought of post-puberty marriage" the deputation has said. They are probabl unaware of the fact that Women's Associations all over India, All India Women's Conferences and not less than 22 constituent Conferences—have with one voice denounced child marriage. Questionairres besides were sent to almost all educated women interested in social work to ascertain their opinion and many of them have been personally consulted on the subject. What then does the Deputation mean by asserting that the Committee has not ascertained the opinion of Indian ladies? Perhaps by Indian they mean only "orthodox women" who have not peeped beyond the four walls of their houses! Have such women either the education or the economic freedom or the necessary observations of affairs beyond their house to express their opinion on anything? Have they any idea of either modern science or ancient lore to weigh them both in the balance of reason? They have been treading the beaten track too long to move aside and have worn their fetters so long that they have ceased to gall them and what is worse is that they have grown to love them as the very ornaments of life. What opinion can be expected of them when they neither have nor are permitted to have any individuality of their own, or even any idea even not compatible with the mind of their self-appointed lord? They but nod assent to the dictates of the so-called husbands the keepers of their conscience. They are fit tools of their orthodox slave drivers to use as they like. Ignorance is bliss and it is not mere folly to be wise but positively dangerous with them to be so!

The crowning point in the argument of the orthodoxy in upholding child marriage is that it is a spiritual union and therefore can take place at an early age. The question arises whether matters of spirit are so easy for even children and youngsters to venture. Or is it but proving the saying "Fools rush in where angels fear to tread". If marriage is spiritual is it not more the reason why the parties concerned should be more wiser with age and experience? Further, granting that child-marriage is a spiritual concern, why should man marry again when his wife dies? Surely the wife's spirit is not dead. Or is it that even the spirit of the wives of the orthodoxy perish with death? Or is it that woman's spirit perishes with the body while only that of man lasts to protect his widow? Further the spirit impervious to fire must certainly be untaintable by impurity of any sort. Where then is room for any charge against impurity or any scope for jealousy and the mischief it works? Convenience may quote philosophy but the Science of Social Life cannot dare to ignore the facts that stare it in the face. Philosophy that ignores facts only veils the Truth and what religion is that which poses to protect which does not concern itself with the very facts of daily life? Let orthodoxy answer.

* A Hymn of Love.

(By S. M. Michael.)

Full is the cup of my heart,
Full of red, red hatred that burns rhrough my veins like
 liquid fire
Man I do not hate:
Infinitely more powerful,
Invisible and all the more terrible is my foe,
Well-nigh invincible:
An [illegible]-spirit,
Off-spring of Hell deeming himsolf Heaven--born,
That hath made the human heart his home,
That, perhaps, unknown to me lurks in my bosom:
The demon-spirit that looks down upon man:
That sinks the sons and daughters of God in slime and says to
 them,
"Stand off!" "Touch me not!":
Builds unseen walls stronger than steel and sharper than
 barbed wire between brothers:
Hankers to have all that is good and bountiful:
Takes away from God's children their divine patrimony:
For bread makes them bleed:
Lets them die of hunger:
Hides the lamp of knowledge and steeps their soul in darkness,
 more full than bodily hunger and slavery -
Steals, kills and stoops to the basest slander, deadlier than
 murder, to stren then his Kingdom and spread it:
This Demon, Varnashrama Adharma, is my foe, my only foe,
Mine enemy immemorial:
I hate him: Till death I hate him;
With ev'ry breath I draw in, With ev'ry breath I give out,
With my whole heart, mind and soul,
I shall hate, loathe, abhor him,
Wage against him war unrelenting;
And as unfailingly as the God of Truth reigns from His Throne
 of Justice on the white summit of Eternity, I shall
 annihilate him.
This is my Song of Love supreme for God and Man.

* (This was recited by the author at the [illegible], Madura-Ramnad N-B Youth Conference.)

"Sir Isaac Newton denounced the idea of a Heaven, and of a God whose being was limited to any part of space, or whose authority was circumscribed by the fictitious potent monarch of that fictitious place, hell."—*Richard Carlile.*

Widows and Widowers.

(By Miss Indrani.)

In a very interesting and humourous speech delivered by Srimathi Ramamirtha Ammal before a crowded and enlightened audience of ladies and gentlemen at the Tinnevelly Self-respect Conference, that delightful speaker observed that unless legislation is undertaken to place widowers on a footing of equality with widows in all social, religious, legal and moral conventions, orthodox Hindus will be blind to the fate of their widows. Things will mend, only, if what is happening to the Hindu widow is going to happen to the widower in just the same measure.

A *tali* will have to be tied round the neck of the man as well and removed when he loses his sponse. If the widow is to have her hair shorn off, so must the widower. A white cloth, for both. Meeting a widower brings as much ill-luck as meeting a widow. If it is "Moonda"; it is "Moondan". If it is no amusements no ornaments for the widows, similarly for the widower. If *Sati* is to be performed by the widow, the widower also must be getting ready. The very presence of the widower is an ill omen. All by legislative enactment—the preamble to which will be:—"What is sauce for the gander, is sauce for the goose."

At any rate, this ambitious programme is seemingly worked out with commendable success in the case of widowers in South America. We read from Frazer's "Golden Bough", the highest authority on Folk Lore:—

"In the Mekeo district of British New Guinea a widower loses all his civil rights and becomes a social outcast, an object of fear and horror, shunned by all He may not cultivate a garden or show himself in public nor traverse the village nor walk on the roads and paths. Like a wild beast, he must skulk in the long grass and the bushes and if he sees or hears anyone coming, especially a woman, he must hide behind a tree or a thicket. If he wishes to fish or hunt, he must do it alone and at night. If he would consult anyone, even the missionary he does so by stealth and at night; he seems to have lost his voice and speaks only in whispers. Were he to join a party of fishers or hunters, his presence would bring misfortune on them; the ghost of his dead wife would frighten away the fish or the game. He goes about everywhere and at all times armed with a tomahawk to defend himself, not only against wild boars in the jungle, but against the dreaded spirit of his departed sponse, who would do him an ill-turn if she could."

Why not send our orthodox brethren for a course of training in Mekeo district in British New Guinea, before any legislation is attempted? It may do some good. We will wait and see.

Saivism—An Exposure.

(By P. C. P.)

(Continued from Page 359.)

The main practical planks in our platform are three in number. (1) intermarriage including widow-marriage (2) interdining and (3) temple-entry—all three for all the Hindus who are within the Caste and those outside it, without any distinction whatever. These are our practical demands. There can be no ambiguity about those demands. And whoever is not with us in these essentials is against us. We shall neither ask for nor give any quarter in these three fundamentals—which are instinctively Dravidian.

But it is our plain duty to warn everybody who is interested in Hindu Social and religious reform to drop that general air of arrogance and superiority towards the so called Untouchables and Depressed Classes which is so very irritating and painful to witness.

I may tell you that caste arrogance and superiority is based on ignorance. The Saivite Vellalas as also all the Caste Hindus must be prepared to shed their scales from their eyes. The So-called Untouchables and Depressed Classes are progressing in such rapid strides; and it is a mere question of time whether they may not, very shortly, become the foremost community in all India—as in justice and fairness they very well deserve to.

If you want to gain some idea of the tremendous advance made by some of these people against innumerable odds, you must go to the Tiyyas or Ezhavas of the West Coast. It is there you come across the worst type of untouchability. unimaginable, unforgettable, a thousand times worse than slavery. That was the condition of the Tiyyas or Ezhavas till about twenty-five years ago.

Today the Ezhavas are a homogeneous community numbering about 20 lakhs of people. It is very rarely you can come across an illiterate man or woman among them. There are hundreds and hundreds of eminent scholars in Malayalam and Sanskrit. Under the guidance of their Guruswamy, the late Sainted Narayana Guru, to whom they showed unswerving allegiance they have consecrated more than fifty temples right throughout the West Coast; they have taken to educating themselves with zest; they are the most industrious community in the South; they have in spite of obstacles, unheard of elsewhere, to their entry into public schools, have now many great men who have attained considerable distinction in science, literature and art. To think of such a wonderfully progressive community in terms of the old untouchable is to write yourself down an ignoramus. Not that their troubles from caste Hindus are over: not, by any means. But they are wide awake. Neither a Hindu

Mahasabha nor a National congress can deceive them in the name of Art-untouchability and all that empty talk. The fate of Hinduism is in their hands and not in ours —a small microscopic minority. They can carry on a fight for themselves in any good cause they undertake without any of our assistance.

And all this, you must remember, has been their achievement within the brief space of twenty five years And the Christian Missions, have not only not been getting a single convert during these twenty five years, but such of them who were Christians before have been taken back to their own community.

You will now understnd, for one thing, that if Tiyyas want temple entry, it is not because they have no temples of their own but because they feel and feel rightly, that every Hindu public temple is just theirs as well. My esteemed friends Mr. S. Sachidanandam Pillai B. A. L. T., Deputy Inspector of schools has said:—"The best way to remove untouchability is to propagate Saivite religion. When the conduct of the Depressed classes assumes a better level, their entry into the temples will naturally take place without any obstruction. Till that day comes arrangements must now be made (by Saivites presumably?) for the construction of separate temples exclusively for the Depressed Classes and for their worship in those temples."

Comment is entirely out of the question: I can only be sorry. If only my esteemed friend knew that Vellala Saivite as he is, were he to visit the Hindu State of Cochin, he will not be allowed to enter a Hindu temple or bathe in a temple tank, while a Nair will be, he might have then known to a small degree, that he would be an untouchable in Hindu Cochin and what it would be like to be an untouchable. Ignorance in Mr. Pillai about the untouchables and the Depressed Classes is excusable; but not insult, intentional or unintentional.

If the Tiyyas assert a right to every public institution, religious or charitable, founded or maintained out of public funds it is just to assert their self-respect and to demonstrate to the whole world that they also have contributed to the same public fund like any other caste Hindu.

I may assure you that they are merely putting the caste Hindu to the test. You profess to call them Hindus; you use them for your political advancement by using their numbers as against the Muslims; you have even chosen to administer your Mitakshara Law to them; you profess equality and fraternity and all that on public platforms. They are taking you at your word. They are just now testing your sincerity. They seem to suspect that the Anti-untouchability programme adumbrated by the Brahmin Congress is just eyewash; mere political window-dressing. You cannot go on deceiving them for ever.

Have you heard of the Pulayas and Cherumas of the West Coast, the lowest among the untouchables; you have not got their like here; the lowest form of human beings, on God's earth. Their condition long ago was thus described by a Western observer—"They are looked upon as below the level of the beasts which share this wild country with them They are not even allowed to build huts to protect themselves from the inclemencies of the weather. A [illegible] supported by four bamboo poles and open at the sides, serves as a shelter for some of them and keeps off the rain, though it does not screen them from the wind. Most of them, however, make for themselves what may be called nests in the branches of the thickest foliage trees, where they perch like birds of prey for the greater part of the twenty-four hours. They are not even allowed to walk peacably along the high roads. If they see any one coming towards them, they are bound to utter a certain cry and to go a long way round to avoid passing him. A hundred paces in the very nearest they may approach any one of a different caste. The Puliahs live an absolute savage life and have no communication whatever with the rest of the world." Most of the description is true, even today, in some places on the West Coast.

And today, even though the caste Hindu prejudices are still as strong as ever and even though their economic condition cannot be said to be very much brighter today, still there is one achievement of theirs which is worth mentioning. Their able leader Mr. Ayyankali managed to win, at any rate, for the fairer members or his community the warm admiration and favour of the Nair youth of the land; and the result today (within the last 20 years) is a growing dynamic community possessed of handsome girls and virile and intelligent boys who are forging their way ahead through innumerable caste and religious obstacles and prejudices even now existent. This is what the educational authorities of the Government of Cochin had to say of these Pulaya boys and girls in 1929:—"Many members of this class are found very eager to take advantage of the facilities offered to them by Government, nay some of them have even found means to start schools of their own. The average intelligence of the Pulayas is not in any respect inferior to that of the other castes. The teachers of these pupils report that all those pupils who attend the schools regularly are able to hold their own against pupils of any other class or caste. The Pulaya pupils have, as a rule, more taste for music than the average pupils of other classes. All this is inexplicable" concludes the Hindu Government of Cochin "considering that these people did not have any culture whatever at any time known to history". They had Buddhist and Jain culture.

This senseless ban, this meaningless ostracism, this unimaginable barbarism as

against the so-called untouchables and Depressed Classes, has penetrated even statutory institutions like Municipalities on the West Coast. An incident within my own cogaisance will reveal how far this pernicious prejudice is still prevalent in some places. One Municipal Councillor was responsible for getting a resolution passed in a certain Municipality, after a heated debate, that no citizen or ratepayer of the Municipality shall be denied access to any institution, road, well, tank etc. upon which a pie from the Municipal funds was being spent. The Government under a Brahmin Dewan vetoed it; and that resolution is now a dead letter. And there was such a furore against that Municipal Councillor from his caste Hindu Constituency.

With this sort of mentality still strong in us, we want to fight against racial discrimination in far-flung places like South Africa, Kenya, Canada etc. We get offended when we are treated as Asiatics and called "Natives," "Niggers" or "Blackies." We raise such a halloballo. Then, in the name of our National self-respect, we rage and howl and foam in the mouth. Why not begin it nearer home, my caste Hindu masters? Why not employ that self-respect in India itself and thus avoid becoming the laughing stock of the whole civilized world? The Salvation of India lies that way—in maintaining our self-respect in India first and abroad next.

And now to conclude. As Mr. Manika Nayagar holds, Saivism or Saiva Sidhantam advertised to-day as your religion is not Tamilian; it is just pure Aryanism or Brahminism; it is known only to a very few and it is not and never was a popular religion. It will be unworthy of any Tamilian to profess it; we have got to cast it out and retain only whatever is of the genius of the Tamilian which present day Saivism is not. As regard the Saivite caste. as Kapilar truly put it, that again is the off spring of Brahminism, and in numbers, we are in a hopeless minority. We must read the signs of the times; we must keep pace with the march of events; or we may become as extinct as the dodo. We Saivites ought not to sit like Neroes singing Thevarams. while Tamilakam is burning. We must not bury our heads, like the ostrich, in the shifting sands of orthodoxy of superstition. We must be up and doing. The Self-respect Movement heralds the dawn of a new era. It furnishes a golden opportunity for the Saivite youth. It is the clarion call to their genius, their spirit of adventure; their spirit of love and sacrifice. Under its auspices they are bound to rise to the very height of their manhood. The three barriers to our progress based upon caste, religion and sex, must be removed—ruthlessly if necessary. Now is the time and now's afterwards—

(1) ... and having writ,
Moves on ... nor Wit
... to cancel half a line,
... word of it."

(2) "And that inverted Cowl we call the Sky
Whereunder crawling coop't we live and die
Lift not thy hands to It for help; for It
Rolls impotently on as Thou or I".

(Concluded)

More About Patel's Tour

CULLED AND PULLED.

We have repeatedly adverted to the inanities which Mr. Patel has indulged in with reference to the Brahmin Non-brahmin problem in this province, his cheap sneers and his thoughtless remarks regarding the Self-respect movement. He says that he is ashamed that the large majority of Non-brahmins should always live in fear of a small Brahmin community. Well, we are glad there is something at least of which Mr. Patel is ashamed, because we had almost come to the conclusion after reading his effusions, that Mr. Patel is one of those who can be ashamed of nothing, not even of his own ignorance. He tells the Non-brahmin youths that he will teach them the way to Self-respect. We quite agree, and it is by avoiding all that Mr. Patel stands for, and by rejecting all that he ventures to preach on public platforms, in fact by patterning themselves on a model which is the exact antithesis of Mr. Vallabhai Patel, and pursuing in their own way, the good of themselves and the good of their country. Repeated snubs, frequent protests, convincing arguments and open criticism have all gone merely to help Sirdar Patel is stiffening his views and in refusing to be corrected. At Tiruppur, where Mr. Patel indulged in most unseemly and vitriolic attacks on the Non-brahmin movement and breathed out purely poisonous atmosphere against the Non-brahmin Newspapers and the Non-brahmin leaders, a very fair attempt was made to correct him to his face. But the critics can well despair of improving either Mr. Patel's manners or his reasoning faculties or his sense of fairness and justice. Sirdar Patel knows little of politics, less of the social customs and manners of this presidency, least of all the men who go about with him in his triumphal processions, the "spotless Brahmins", of the "spotless" variety. A man so thoroughly inane, so sejune in his ideas, so ignorant just because he has been boomed to prominence, should not be taken too seriously. But after all Sirdar Patel is a Non-brahmin; and that one tie makes us kin even with this ignoramus. He creates in us a deep feeling of sympathy and humiliation. That there are men like Mr Patel in Gujerat is only an additional reason why the movement should spread beyond Bombay into Gujerat. Oh! for a few hours when Sirdar Patel will sit at the feet of our leaders and learn the elementary lessons of Self-respect!—*Justice*.

As usual the Brahmins of South India have brought another of the North Indian leaders and have utilised him to preach Brahminism. And it is no wonder that Mr. Patel has repeated, even as the gramaphone does, what he has been taught by his informants. In his address at Vedaranyam, he has said that he is sorry to be told that a movement has been started in South India with the avowed object of destroying all that is good in Aryan culture. We ask, what is that which is *good* in Aryan culture? Is it the Chota Gandhi's tuft of hair, his "holy" thread or his *namam*? Is it the Puranas, Ithihasas, the Smritis and their offshoots, the temples, their festivals and the Brahmin Poojaris? Or is it the idols of these temples or the crores of rupees spent on their behalf? Is it the glorious Varnashramadharma or the 'superiority' of Sanskrit? What induced this casual visitor to the Dravidian land to assume the role of an apostle of the Aryan culture? Does he know the difference between the Aryan and Dravidian culture? Is he aware of the treatment meted out to the Dravidians by the so-called Aryans? Is the advocacy of Aryan culture a part of his political programme? Was it the "communalists" or the "Aryan culture" that hindered the introduction of reforms? Did he come across anyone of the leading Non-Brahmins of this province? Did he attempt to acquire a first-hand knowledge of the tenets of the Self-respect movement? He calls the Non-Brahmin movement as job-hunting. Had he only taken the pains to know whether it is the Brahmins or the Non-Brahmins that are employed in the mojority of services, he would not have dared to utter such rash and unauthentic statements. Somewhere in his Brahmin guarded perigrinations, he has solemnly confessed his ignorance of affairs in the Tamil Nad. Then why utter such imprudent nonsense? Evidently he has devowred what was vomitted by his Brahmin friends. This is another of the many incidents where the Brahmins of the Province, after finding that their underhand methods are exposed to the public, take to the last resort of bringing some of the so called leaders from far off places and propagating Brahminism through them. But we are sure that our new guest, in spite of his Brahmin body-guards, would have learnt from the response made by the followers of the Self-respect movement, that the Brahmin Non-Brahmin problem in the South is, in its poignant differences of ideas, at least as equal in importance if not more as the Hindu-Muslim question in the North.—*Kudi Arasu.*

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We have a misinformed and misguided guest amongst us. Mr. Patel is serenely indulged in his pleasant task of attacking the most democratic movement in the country. But recent events show that he is learning painful lessons in his sojourn. We do not resent his attacks. But what we resent is the misleading of youngmen and others by one who possesses the least knowledge of the situation down here in the South. "A little knowledge", said Pope, "is a dangerous thing." Never have we imagined how dangerous it is till we heard Mr. Patel. It has corrupted the mind, it has coloured the vision and it has confused the man. He says the Self-respect movement is hunting after jobs. Even our enemies of the province have at worst called us "atheists", and never, never in these five years, as "job-hunters". The tutors perhaps being led by the impression that Mr. Patel would not care very much if he is told of the "atheistic" tendency of the movement, have taken into their heads to label the protagonists as "job-hunters". And poor Patel has taken the whole at its face-value. Had he only devoted a little of his active "patriotic" service, in a hasty perusal of the resolutions passed at the Self-respect Conference, he would not have so foolishly allowed him to be carried away by the past-masters of the green-room politicians. Unhappily, he is surrounded in an atmosphere not very wholesome to the exercise of one's thoughtfulness and individuality. That is a mistake which all the North Indian leaders, without any exception, are unpardonably guilty of.—*Dravidan.*

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Miss Mayos' book was condemned by Mr. Gandhi as one written with the most superficial knowledge of India. She was abused in return, by all the burning "patriots" of the country. But now, one of these identical patriots, Mr. Patel, has grasped the affairs in South India even at the platform of the Madras Central Station! Was he shown by his body-guards, the "venerable" temples and gods which refused admission to Messrs. Gandhi and Lajpatrai? Was he shown the sanctified streets of the *bhoosuras,* which refuse admission to six crores of people in India? Then alone will he know the objects with which the Self-respect movement was started. Till then, why not he wisely refrain from uttering words of nonsense about the most successful of the social reform movements in India?—*Nadarkula Mitran.*

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[We are sorry, owing to the want of space, we have not been able to publish the opinions on Mr. Patel's Tour, of other leading Non-brahmin journals, as Tamil Nadu, Kumaran, Thondan, Forward, Suyamariyathai Thondan, ThenNadu, Samaadrsini, Sahodaran, Milavadi, Tamilan, Adi Dravida Kavalan, Viswanesan, and others. We shall however, publish some of the opinions in subsequent issues.—Ed.]

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END OF ISSUE